

DIVINE BENEVOLENCE

TO

THE POOR:

A

DISCOURSE

DELIVERED BEFORE THE HONOURABLE THE MAYOR AND CORPORATION
OF THE CITY OF NEW-YORK, APRIL 29, 1816;

ON OPENING THE CHAPEL

IN THE

NEW ALMS-HOUSE, BELLEVUE.

BY JOHN STANFORD, M. A.

The lib'ral hand of Providence expands
The lib'ral Christian's heart: much he receives,
And much he scatters, dealing all around
With cheerfulness, what God bestows on him.
Fear not, ye rich, to turn your gold to seed,
And sow it in the fields of poverty;
A glorious crop beyond your hopes shall rise,
And thus reward your kindness; ye shall reap
Of present benefit an hundred fold,
And future sheaves of everlasting good.

Swin,

NEW-YORK:

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In Common Council, April 29, 1816.

RESOLVED, that the thanks of this Common Council be presented to the Rev. Mr. Stanford for his able and eloquent Sermon delivered before them this day, on the occasion of the consecration of the Chapel in the new Alms-House; and that he be requested to furnish a copy thereof for publication.

Extract from the Minutes.

J. MORTON, *Clerk.*

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To the Honourable the Mayor and Common
Council of the City of New-York,

GENTLEMEN,

Agreeably to your resolve of April the 29th, requesting a copy of the Discourse which I delivered before you on the opening of the Chapel in the New Alms-House, in order to its publication, I now present it to your hand. Since the delivery of this Sermon, I have met with a few communications in relation to the history of our poor, which I have thought proper to incorporate with the original narrative.—I contemplated the introduction of an APPENDIX, which should contain the rise, progress, and present state of the other public Institutions in this City; but, in pursuing the subject I find that it would require a greater portion of time than my present stated duties will permit. On the suggestion, therefore, of some of my learned friends, I no longer detain this Discourse from the press; but, by the blessing of Providence, shall employ my future leisure in continuing the compilation of the history of the other public Institutions; which, should they promise utility, may hereafter, through your patronage, be presented to the public attention.

I am, Gentlemen,

With sentiments of esteem,

Your servant in the Gospel,

JOHN STANFORD.

*Lispenard-street,
Aug. 16th, 1816.*

A DISCOURSE, &c.



PSALM IX. 18.

The needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

IN consequence of transgression against the Almighty, miseries of every conceivable description are entailed upon all mankind; and thus it is *that man is born to trouble as the sparks fly upward*. Had it not been for the intervention of Jesus, the Son of God, who satisfied divine justice, our miseries in this life would have introduced us to the black regions of endless despair! Through the sufferings and death of this adorable Saviour, hope springs to a guilty world, and Providence bears a smiling aspect over the varieties of human sorrows.

The text which I have selected is an epitome of the promises; and is admirably calculated to afford encouragement both to the sensible sinner

and the agonizing sufferer. The poor, needy, sensible sinner, who, with a penitential eye looks to the throne of his offended God for pardon, and who, at the same time, is disposed to draw an unfavourable conclusion from the magnitude of his guilt, that mercy will never create peace in his throbbing breast—is here encouraged to wait with an assurance that his depressed soul shall not always be forgotten, neither shall his expectation of peace and joy perish for ever. It equally administers a cheering hope to the poor and the needy under their most severe misfortunes and accumulated miseries. *Though lover and friend be put far from them, and their acquaintance into darkness*, God assures them, by this promise, that they shall not always be forgotten; though long and severe their calamities, their expectation shall not finally become abortive. In this promise there is more implied than expressed. While it assures the penitent, and the sufferer, of the gracious attention of their Lord, they may confidently expect that every necessary blessing shall be conferred upon them by his beneficent hand.

It will be most appropriate to the present occasion that I elucidate the text as an expression of Divine Benevolence to the necessitous poor. In

order to this, I shall inquire—WHAT ARE THOSE WAYS WHICH GOD, IN HIS WORD, AND BY HIS PROVIDENCE, ACCOMPLISHES THIS PROMISE IN FAVOUR OF THE POOR AND NEEDY, IN THE DIFFERENT PERIODS OF TIME?

Recur to the ancient laws of Moses, and you will instantly perceive the provision which God required in favour of the poor in the land. One section you will find in Leviticus xix. 9, 10. *And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard; neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord your God.* As if Moses had said: “This is enough; the God of heaven and earth is the Lord your God; he crowns your fields with his bounties, therefore exercise benevolence and compassion to the poor and the stranger which are within thy borders.” This benevolent law was afterwards revised, and became a Statute in Israel. *When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the works of thine hands. When*

thou beatest thine olive tree, thou shalt not go over the boughs again : it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards : it shall be for the stranger, for the fatherless, and for the widow. (Deut. xxiv. 19, 20, 21.) From this humane law, it is apparent, it was the divine intention, that while some enjoyed the comforts and the luxuries of life, they should evidence their dependence and their gratitude to God by relieving the poor and the indigent.

Whenever this benevolent requisition was either neglected or violated by the Hebrews, God failed not to give them the necessary reprehension. In the days of Isaiah, when that people held their fast, he thus reprov'd them by his prophet : *Behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen ? a day for a man to afflict his soul ? Is it to bow down his head as a bulrush ; and to spread sackcloth and ashes under him ? Wilt thou call this a fast, and an acceptable day of the Lord ?* All these external mortifying services were without avail. The Prophet therefore informed them, what were the necessary accompaniments to fasting. *Is not this the fast*

that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh. Though this necessary reprehension was given against a wicked, sordid, and uncharitable temper and conduct in the Jews; God, nevertheless, encouraged their hope on their reformation. If, saith the Lord, thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. Thus, we may conclude, that this salutary provision, in favour of the poor and needy, was founded upon the original law of nature; Thou shalt love thy neighbour as thyself. And, it is equally obvious, that our attachments to the public worship of God, without expressions of benevolence to the distressed, are totally unavailable.*

The influence of this ancient benevolent statute upon the heart and conduct of individuals, is worthy our attention. JOB—He was a man of opulence, feared his God above many, and

* Isaiah 58th chapter.

stretched forth his friendly hand to relieve the necessitous. In his history we are informed that he delivered the poor that cried, the fatherless, and him that had no helper. Therefore the blessing of him that was ready to perish came upon him, and he made the widow's heart to sing for joy. (Chap. 29.) DAVID—This eminent character was not only a man after God's own heart to accomplish his purposes in the kingdom of Israel: but he expressed the most tender compassion to the poor and the miserable. For this reason, we read in so many of his psalms, that he characterizes the various classes of the sick, the needy, the unfortunate; celebrates the providence of God, who has laid up the greatness of his goodness for their relief; and pronounces a benediction upon him that considereth the poor.

Closing the Old Testament, we will open the New, to obtain further proof of the goodness of God in fulfilling the promise in our text.

Here we behold JESUS, the Son of God, who came from the bosom of his Father, not only to redeem sinners by the atoning blood of his cross, and to open a way of access to the throne of offended Majesty for penitent transgressors; but to express, in every possible degree, the purest charms of

benevolence to his friends and to his enemies. The coming of Jesus Christ in the flesh was, indeed, the confirmation of the truth of our text. No! the poor sinner, and the needy sufferer, cannot be forgotten, since God so loved the world as to give his only begotten Son; and who, with him, will also freely give us all things. One important design of Christ in coming into the world was, to preach the Gospel of instruction and salvation to the poor; and for the advantage of which multitudes attended his private and public ministry. In the discourses of Jesus, he never failed to explain and enforce the great duty of charity; and this is most charmingly inculcated in his sermon on the mount, and enforced by his interesting parable of the good Samaritan. He, himself, went about all the cities and villages, healing every sickness, and every disease among the people, of every age and class. And, how often did he perform miracles, not from ostentation, but to evince the truth of his character, and the kindness of his heart in feeding the hungry and relieving the distressed. To his more immediate disciples Jesus gave the most pointed charge to cultivate the same humane disposition. *Ye have the poor with you always, and whensoever ye will, ye may do them good.* (Mark xiv. 7.) Nay more, in the twenty-fifth chapter of Matthew,

which you heard read before sermon, Jesus, describing the grandeur of the general judgment, when the Son of man shall appear upon the throne of his glory with his holy angels, he will then acknowledge those who have fed the *hungry*, refreshed the *thirsty*, fostered the *stranger*, clothed the *naked*, and visited the *sick* and the *prisoner*, as acts of kindness conferred upon himself. We must, therefore, confess, that the benevolence of Jesus was of the most pure and active kind, and demands our admiration and our gratitude; for, *though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich.*

Let us now see how far the Apostles and followers of Jesus caught this heavenly flame of benevolence from their Lord and Master. In their writings they have strongly marked the nature and fruit of grace, by acts of charity and kindness. JAMES assures us, that *pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world.* Whatever pretensions any may have to an interest in God, as their Father in Christ, JOHN assures them that, *Whoso hath this world's good, and seeth that his brother hath need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?*

—Indeed, it is impossible that such a claim could be just. The practice of the disciples perfectly corresponded with their benevolent principles. In the first primitive age, when persecution and affliction abounded, *all that believed sold their possessions and goods, and parted them to all men, as every man had need.* And it was then the constant practice of the Christian Church, that, *on the first day of the week, every one was required to lay by him, in store, as God had prospered him, in favour of the poor.* When others wished to remember the poor, the benevolent heart of PAUL dictated him to say, *The same which I also was forward to do.*—These few instances are sufficient to convince you how far the disciples of Jesus trod in the benevolent steps of their Master. Every Epistle breathes tenderness and compassion to afflicted humanity, while the Acts of the Apostles realizes the practice of these amiable virtues.

We will now make an inquiry into the history of Providence, since the close of the Scriptures, further to evince the fulfilment of our cheering promise in favour of the poor. The position I shall take is this:—

IN PROPORTION TO THE CIVILIZATION OF COUNTRIES, ESPECIALLY WHERE THE RAYS OF THE

GOSPEL OF CHRIST HAVE SHONE, THERE HAVE BEEN THE GREATEST EXERTIONS IN FAVOUR OF THE POOR AND THE NEEDY.

Until the year 1553, there appears to have been no provision made in England in favour of the poor and miserable. At this period a benevolent reformation commenced. From an ancient document in my hand, the case was this—Bishop Ridley, preaching before King Edward VI. on the subject of charity, he deplored the wretched state of the numerous poor and miserable in the land, particularly those in London; recommending their case to the rich for commiseration and relief. The King immediately entered into the subject; and, by the Bishop's own hand, sent a letter to Sir Robert Dobbs, then Lord Mayor of London. By the aid of proper officers, the poor and the wretched were sought after in the various parts of the city, and formed into the following classes, with their several divisions; and which, for the sake of antiquity, I shall give you verbatim.

“ They consisted of nine special kinds of poore people, and those same brought into these three degrees:—The poore by impotencie—poore by casualtie—thriftlesse poore. *First.* The poore by impotencie are also divided into three kinds;

that is to saie, 1. The fatherless poore man's child; 2. The aged, blind, and lame. 3. The diseased persons by leprosie, dropsie, &c. &c. *Second.* The poore by casualtie are of three kinds, that is to saie, 4. The wounded soldier; 5. The decaied householder; 6. The visited with grievous disease. *Third.* The thriftlesse poore are of three kinds in likewise, that is to saie, 7. The rioter, that consumeth all; 8. The vagabond, that will abide in no place; 9. The idle person, as the strumpet and others. For these sorts of poore, three several houses were provided; for the support of which, a grant was made to hold lands at a certain yearly value; and King Edward himself subscribed four thousand marks by yeare, and then said, in the hearing of his councell, Lord God, I yeeld thee most heartie thanks, that thou hast given mee life thus long to finish this work to the glorie of thy name!"* The historian further adds, that in two days afterwards the King died. This, to us, should enforce the Scripture admonition, *Whatsoever thy hand findeth to do, do it with all thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.*

It is possible that this arrangement in favour

* Hollinshed's Chronicle, reign of Edward VI. Reprinted in the Christian Observer, Vol. ii. No. 6, p. 349.

of the poor and the miserable in London, had a salutary influence upon the whole kingdom, and upon the neighbouring nations. However, in the year 1773, it pleased God, by his grace and providence, to raise up that good and great man John Howard, Esq. high sheriff of the county of Bedford; by whose philanthropic labours a more benign aspect was cast upon the needy, the poor, and the criminal. By virtue of his office, he visited all the prisons within his jurisdiction; found them in a most deplorable condition; and, by his benevolent efforts, materially ameliorated the miseries of the sufferers. After this, he visited all the gaols and receptacles of human misery in England, Scotland, and Ireland; producing that reformation which justly entitled him to the thanks of the British Parliament. Stimulated by the love of his Saviour, and possessed of compassion to fallen humanity, he procured special permission from his government to leave his native soil, and make several tours through France, Germany, Holland, and other nations, to explore the state of prisons, penitentiaries, hospitals, and schools, for the benevolent purposes of redressing the miseries of his fellow creatures, and promoting the public benefit. At last, by pestilential disease, he died a martyr in the cause of humanity. What success attended those benevolent exertions of Howard,

are sufficiently known by those who have read his History of Prisons; a work which will embalm his memory to the latest ages of posterity. Why did Howard leave his native land, when affluence surrounded him, to explore foreign climes, on a mission so grating to human feelings, and so extremely hazardous to his personal safety? Was it for the love of gain; to collect the productions of nature and of art; to ingratiate himself into the favour of his own, or of foreign princes? No. It was to ransack the hords of human wretchedness; penetrate the dark and dreary dungeon; to wipe away the sufferer's tears; and to convince posterity, that mercy should always season human justice. Permit me to say, that upon this occasion, I should have deemed myself inexcusable, had I not paid this small tribute of respect to the memory of so distinguished a philanthropist as Howard.*

* From Dr. Aiken, and others, it appears that John Howard was born in the year 1726, at Enfield, in England. He was a member of the Baptist congregation in Little Wild-street, London, then under the care of the Rev. Samuel Stennet, D. D. He travelled three times through France; four Germany; five Holland; twice Italy; twice Russia; once Spain and Portugal; and once the northern States and Turkey. He died of a pestilential fever at Churson, Jan. 20th, 1790, in the sixty-fourth year of his age. In the Introduction which Howard wrote to his valuable History of Prisons, he says, "These journies were not undertaken for the traveller's amusement; and the collections are not published for general entertainment; but for the perusal of those who have it in their power to give redress to the sufferers."—
WHO WILL GO, AND DO LIKEWISE?

Little did Columbus know the designs of God in his Providence, by sending him to discover America. We now know, that it was, eventually, to establish a government congenial with the spiritual kingdom of his Son Jesus Christ; and which is declared to be, *not of this world*. For here, in America, the rights of conscience are sacred; and every peaceable citizen can worship his Lord in that way which he believes is most agreeable to his revealed, holy word.

In proportion to the light of the Gospel shining upon our land, the history of the poor becomes increasingly interesting. Searching the public records of this city, under the old administration, the population of its inhabitants, in 1699, amounted to 6000 souls. The poor, at this early period, received partial relief in their own habitations, or lodgings were provided for them by the Vestry. Johannes De Peyster, Esq. was then Mayor. In 1707, greater attention was paid to the indigent, both by food and clothing; every person so relieved had a badge upon the sleeve of the garment, formed of the letters N. Y. in blue or red cloth. As population increased, certain persons of humanity and opulence, in 1714, presented a well written petition to Robert Lurting, Esq. the Mayor, and to the Corporation, on the utility of

erecting a good and substantial building for the reception of various classes of poor, and as an house of correction. Whereupon Messrs. Roome, Bayard, Fell, and Burger, who were Aldermen, with three other gentlemen, were appointed a committee to fix upon a suitable piece of ground, and to purchase materials for the purpose. They, eventually, chose a spot, then called the Vineyard; the very place on which now stands our City-Hall. The house erected was 65 feet by 24, two stories high, with good cellar apartments. The front room to the right, was appropriated to the use of the Superintendant; the first of whom was John Seabring, having a wife and one child. The upper room, on the west side, was used as an Infirmary; the first physician of which was Dr. John Van Buren, grandfather of the present Dr. Van Buren of this city; who held his office thirty years. His salary was one hundred pounds a year; out of which he found his own medicines. Trustees, by an annual election, were appointed to the Institution, who regularly met once a week. The description of persons received to this house were—the Indigent Poor, the Sick, the Orphan, the Maniac, and the Refractory. This house of poor was supported out of what was then called the Minister's Fund, a small tax upon the inhabitants, and by voluntary contributions, which sometimes

were very liberal. Besides, the clergy of this city benevolently took their turn, weekly, in preaching the Gospel to the poor.

When the war commenced between England and America, in the year 1776, it became necessary to remove the poor, first to West-Chester, and afterwards to Poughkeepsie, under the charge of Mr. John Forbes. During the war, however, the poor and the refractory were received into the Alms-House, then under the care of Mr. William Littlewood; who was permitted to draw King's rations for nine months, to support the poor. After this the Corporation appointed Samuel Bell, Esq. grandfather to the present deputy sheriff, Mr. James Bell, to the office of Superintendent of the establishment.—In consequence of the destructive fire which took place in this city on the 21st September, 1776, 300 destitute persons were received into this Institution.

On the establishment of the Independence of America, Christian benevolence to the poor assumed still more cheering features. The poor who were fostered in Poughkeepsie, returned to the city under the superintendance of Mr. Samuel Dodge. Several out buildings were soon erected on the premises, to make the Alms-House

more commodious.—The old school-house still remains.

The increase of population, and the great influx of emigrants from various parts of Europe, so exceedingly added to the number of the poor, that it became indispensably necessary to erect a more commodious Alms-House in Chamber-street; while, at the same time, the old site left a favourable space for erecting the present City-Hall. This house of poor is of brick, 260 feet by 44; with two projections in front, of 15 by 30. Possession of this establishment was taken in 1795.

From the more opulent and benevolent part of the community, about this period, a spirit of philanthropy began still more eminently to appear in favour of the needy and the destitute. For these purposes, various societies have been successively established—Here are public charity schools for indigent children—The widow with small children are fostered by a society of females—By another, clothing is provided for the naked—By a provident society, the imprisoned debtor, with other necessitous persons, are supplied with refreshments—Aged widows, who once saw better days, are materially aided with necessary comforts to soften their pangs while closing the

period of life—Here, too, as one of the brightest ornaments of our city, exists an asylum for helpless orphans, where they are tenderly fostered, and receive such education and religious precepts as promise the greatest advantage to the infants and to the general community. While these several acts of benevolence are honourable to human nature and to our citizens, we must confess that they are produced as the happy fruit of the Gospel of Jesus Christ, which we so plentifully enjoy.

For wise purposes, combining a greater number of objects, the Corporation of our City have erected this establishment at Bellevue—the CHAPEL of which we this day open for divine worship.* The first stone of this building was laid August 1, 1811, by the Honourable De Witt Clinton, Mayor of the City. The premises, at present, occupy about seventeen acres of ground. The building itself is 320 feet by 50; with two wings, 100 by 50 feet. Two hospitals are in the rear, 75 by 25 feet, three stories high. A penitentiary is also erected for the confinement of those who have committed petit larceny: likewise a spacious work-shop, 200 feet by 25. These extensive

* The Chapel is 60 by 45, and 30 feet in height, with three spacious galleries; the whole finished with propriety and neatness.

buildings, no doubt, will accommodate various classes of the poor and unfortunate, to the advantage of society. To these will be added separate schools for the male and female children to receive plain education and religious instruction; in hope, by the benediction of God, that they may become useful citizens.

About four years ago I had the pleasure of presenting to the Honourable the Corporation, a plan for establishing an asylum for vagrant youth. Many of this description, for a great length of time, apparently without parents or friends to foster their tender years, have infested our streets, markets, and wharves; too frequently committing depredations on the public, and viciously destroying themselves. And, it is a fact, for the want of such an asylum, there are now so many criminal children consigned to the dreadful walls of our State Prison. It would, indeed, be a luxury to my heart to live and see an asylum of this description combined with this Institution, in which such young unfortunates might be rescued from vice, inured to habits of industry, and receive such a portion of education as may render them useful to the public.

Collect what I have now delivered from the Old and the New Testaments, and the various

interpositions of Divine Providence in after ages in favour of the afflicted, and you must be persuaded that God hath been faithful to his promise in the text—THE NEEDY HAVE NOT BEEN FORGOTTEN—THE EXPECTATION OF THE POOR HAS NOT PERISHED. And, we are further persuaded that the Lord will, in every future period of time, have an ear to the voice of his distressed, and produce a benevolent hand to relieve their accumulated sorrows.

GENTLEMEN OF THE CORPORATION,

Accept my congratulations on this public occasion. God has spared your lives, thus far, to accomplish your designs in erecting this house for the benefit of the poor and needy. An Institution this, which, from its edifice, the arrangement of its various apartments, and the different purposes for which they are designed, perhaps, is the most noble of any other of the kind existing in the world! May you, Gentlemen, and your successors in office, be found affectionately faithful in the discharge of your respective benevolent and arduous duties in favour of the poor, and the general community. For your encouragement remember that, in the forty-first Psalm, you are assured that, *Blessed is he that considereth the poor;*

the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness. Strong incitement this to every benevolent exertion in favour of the poor and afflicted! Permit me to express my ardent wish, that in the last and great day you may hear the voice of your Judge and Saviour saying unto you, *In as much as ye have done it unto the least of these my brethren, ye have done it unto me.*

THE YOUNG PERSONS, who by their parents, or their friends, have been indulged to attend the service of this day, will bear in remembrance that there are *two* reasons why they are introduced. *One* is, to teach you sentiments of benevolence to the poor, the practice of which is so highly commendable in youth. Those who have so warmly interested themselves in raising this building, may soon lay down upon the bed of death. It is, therefore, our anxious solicitude that you may arise to fill our vacant stations, and be more abundantly useful in the interests of the public. The *other* intention for your being introduced, is, that you may be a sort of living RECORD of the

present solemnities. If God should spare your lives to a distant period, you may bear in remembrance that you were witnesses of the actual commencement of this benevolent Asylum for the poor; and thus, communicate the information to posterity. It would, indeed, be gratifying and useful to young persons if they were in the habit of keeping a private register of their attendance on all such public occasions; and parents should prompt them to this necessary duty: for it has been at no small labour that I have searched the ancient public records of our city, and conversed with the most aged of our inhabitants, to attain my short history of the poor to the present period. We, therefore, sincerely hope that you will receive this, our affectionate advice, to take a deep interest in whatever may concern the general welfare of this city. Above all, it is our fervent prayer that you, and our rising generation, may possess the fear and love of the Lord our God. For, *if ye obey and serve him, you shall spend your days in prosperity, and your years in pleasure.* Job xxxvi. 11.

THE POOR, who inhabit this house, will duly estimate the Providence of God which hath provided for them a retreat from their misfortunes, and the infirmities of age. Your necessities will

not only be supplied by the hand of benevolence, according to your circumstances; but this commodious Chapel is erected for the purpose of your receiving instruction from the ministry of the Gospel, though of different religious denominations. And it shall be my prayer, whoever may conduct the worship of God in this place, whether stated or occasional, that *the truth, as it is in Jesus*, may be accompanied with the influence of the Divine Spirit, for the conversion of sinners, and the refreshment of the afflicted children of my God! Some of you, I am persuaded, indulge extreme anxiety on your removal so far from the city, lest your friends should be unable to pay you their usual attention. This, however, will serve to prove to you the sincerity of their attachment. But, forget not that *there is a friend that sticketh closer than a brother*; a Saviour, whose indulgent hand can wipe away your tears, and supply all your necessities—The aged and the infirm among you, may soon be removed by death, the messenger of mortality. Though ye be poor in this world, learn *in whatsoever state you are, therewith to be content*. If God shall make you *rich in faith*, and *his heirs* of that kingdom of light and bliss beyond the vale of death, you may then cheerfully anticipate the happy period when the days of your mourning and your tears shall return no more! AMEN.

AN
HYMN

EXPRESSIVE OF GRATITUDE, FROM THE HOUSE OF THE POOR, TO THEIR
GENEROUS BENEFACTORS.

“ Father of mercies, hear our prayers
For those who do us good;
Whose love for us a place prepares,
And kindly gives us food.

Each hand and heart that lends us aid,
Thou didst inspire and guide;
Nor is their bounty unrepaid,
Who for the poor provide.

Thou still shalt be our grateful theme;
Thy praise we'll ever sing;
Our friends the kind refreshing stream,
But thou the unfailing spring.

For those whose goodness founded this,
A better house prepare;
Receive them to thy heavenly bliss,
And may we meet them there!

May all the pleasing pains they share
Be crown'd with wish'd success ;
The present age applaud their care,
And future ages bless!

So shall the helpless, who remain
Exposed as we before,
Increasing still our humble strain,
With louder songs adore."

THE END.

